

asm which he must feel in breaking the yoke, and seeing his negroes stand up repossessed of their nat-

ural rights! How many happy servants will cluster around their converted masters, and vow to live and die with them! How many masters will rejoice to act as fathers and counsellors to their confiding dependants. Slavery will be abolished—not many years hence! The people will be happy! The cancer that is eating out the vitals of this republic will be removed. God will put away in mercy the guilt of five hard-hearted generations. The now

angry masters of the South, and the most radical abolitionists of the North, will be the best of friends. This nation will renew a glorious career of moral enterprise, and be renowned for works of peace and love to the remotest bounds of the habitable earth. The negro race, elevated, purified, enlightened, and brought into the practical virtues of Christianity, will be a chosen people to fulfil the great law of kindness. I see all this beaming in the verge of Hoon's horizon.

'42, that will be joyful, joyful, joyful,
When slavery is no more !'

When the warm-hearted Southern shall invite us to come down and prosecute the work of reform among the emancipated colored people. When they who once talked only of tar and feathers, or the hempen cord for our necks, shall meet us with a hearty salutation—'God bless you, friends; we once hated you, but now we love you. You told us the truth,

and we were enraged." We thought you our worst foes, but now we esteem you our truest friends; come, live and die with us!" Fathers, mothers, brethren, sisters, young men, maidens, and little children of this interesting throng—who of you will not labor for such a consummation as this? What heart here does not leap for joy at such a prospect? What bosom does not throb with new animation in this righteous cause? Is there one present who does not feel that, if such a cause should win, it will

could bear to remember that he was cold and indifferent about the overthrow of this dreadful iniquity? While too many are celebrating the national independence by empty noise, vain hilarity, and self-complacent glorification, it has been our favored lot to honor it by contemplating the rights of the enslaved, and the duties of a people that for more than sixty years have been inflicting the most grievous wrongs on those whom they acknowledged equals with themselves in the great natural rights of man.

It has been good to be here. Truths have been uttered, moral principles taught, hopes awakened, and generous sympathies strengthened, which can but ennoble and adorn all who cherish them. Let us go away, resolved to double our diligence in the prosecution of this humane enterprise—to walk worthy of our anti-slavery calling—to be faithful unto death. Some of us will be called hence from our labors, without beholding in the flesh the heart-stirring scenes of that glorious jubilee for which we

are laboring. I hope to witness them before I leave this tabernacle. Yet if I do not, if many of you do not, it shall be well; God's will be done. But you ruddy young men, blooming maidens, sprightly children, most of you will probably see such a day of rejoicing, and of public gladness, as we have never experienced. Liberty will be proclaimed 'throughout all the land, to all the inhabitants thereof.' The bells of all our churches will then for once be rung in solemn jubilee. Our poets and orators will for

in earliest sincerity. Our poets and orators will find once find honest scope for their sweetest, most eloquent strains. The Fourth of July will then for the first time be celebrated 'without partiality and without hypocrisy.' The American people will then have become truly free, independent, and honorable among the nations. The heavens will be bowed in benediction to the earth, and the dawn of universal peace streak the eastern sky. Man will begin to feel the ties of his original brotherhood, and to know that his own and his brother's good are one, and in-

divisible. O, let us 'hope on and hope ever,' labor on and labor ever, in the vineyard of reform, till all be realized which was comprehended in the angelic song, 'Glory to God in the highest, on earth peace, good-will to men.'

From the National A. S. Standard.
The *Liberty Press* says that 'the Old Side' calls

them (the editor and his conductors) 'a lying secession,' because they would not succumb to having meetings in the Society devoted 'to just such objects as may be lugged in for discussion.' Waiving the fact that whatever 'lugging in' there may have been, was fully approved by the editor at the time of the secession, and *long afterwards*; we would observe that 'the secession' did not take place, because 'the platform,' as he would make his readers believe, 'was made so wide that upon it there was

freedom for any and everything; it was because those who stood upon the platform would not renounce the freedom of thinking and speaking anything they pleased elsewhere and at other times. This editor knows that sex, non-resistance, and non-voting, were declared by the *Birney* party in the American Society, and through the Emancipator their organ, to be incompatible with membership, and with the full rights of membership in this Society. He knows that these were the grounds of

'secession.' How, then, can he affirm to his readers, and to the country, that they (he and others) seceded because there was, on our platform, 'freedom for any and everything'; and because anti-slavery meetings were 'devoted to just such objects as might be lugged in for discussion?' Providence seems to have left the editor of the Liberty Press to *prove* what he accuses others of asserting, viz. that it is a 'lying secession.'

From the Chicago Western Citizen.
A Slaveholder's Convention in Missouri.
 We see by some of our exchange papers, that a Convention of slaveholders for the northern counties of Missouri, has been called, which was to assemble at Hannibal on the 20th inst. for the purpose of devising some means to keep the Illinois abolitionists from showing their slaves the road to Can-

add, when they escape to this State. This is all we know about the Convention; and if such an one was held, we expect, in time, to get the news. We have only now to inform our slaveholding friends in Missouri, that we know of no way whereby they can keep their slaves at home, except by giving them freedom on the soil. Experience with human nature ought to satisfy them that men will do strange things, and make great sacrifices for liberty. If their slaves will run away, we can't stop them. It is

a great pity that so many noble fellows, and valuable laborers, should run away to people the dominions of the British government. We advise them, in sincerity and kindness, to approve of our suggestion, at once to transform their ciattels into men, their foes into friends, and substitute the inducements to faithful labor held out by Mr. Cash, instead of those held out by Mr. Cash. Furthermore, we hope they will do so, because it is rather a dangerous undertaking to allow to cover a tin mine. Strato-

taking for their slaves to come into this State, for our laws are very severe upon those who do come here without the proper papers—they forbid us, under heavy penalties, to clothe and feed them; so it will be seen that slaves that escape to this State stand in great danger of starvation. Such a calamity should make the kind masters feel bad. What greater kindness, then, can we show the kind masters of Missouri, than to rescue their faithful servants from the devouring jaws of our wicked statutes?

The Journal of Commerce thinks it strange that the slaves of the South should prefer to emancipate themselves, and go to the healthy country of Canada, where they can live so securely under British protection, rather than be emancipated by their masters, and go to Liberia, where scarcely one in ten survives, and where they are constantly exposed to the attacks of the native savages. The editors of the Journal must have strange ideas of happiness!

the Journal that have strange news of happiness. —*Morning Star.*

From the Herald of Freedom.
Daniel O'Connell.

His extraordinary treatment of Wm. Lloyd Garrison appears the more extraordinary to me, and the more reprehensible, the more I look at it. I am disappointed, that a man of O'Connell's liberal professions, and his liberal conduct, towards other opinions and creeds than his own, should manifest so bigoted a temper towards any body, on account of their religious opinions, as he has now done towards Garrison. And Garrison is the last man any body should treat as O'Connell has treated him. He is a liberal and catholic towards all men and all creeds. He is never unkind to any narrow towards any on the various platforms of philanthropy, and off them in the field of mankind. Nobody can treat him with intolerance of opinion, without the most dishonorable illiberality. I am amazed that O'Connell should be found to be guilty of it.

On the anti-slavery platform no man's religious creed should be one of any moment. It would go into it itself, to promote his creed under cover of a specific object of philanthropy, where men of all creeds are united. It is as injurious to put down extraneous creeds, as to build them up, and equally a violation of associate faith.

The same may be said with respect to the Repeal movement. Anti-slavery was never referred to by O'Connell in his speech before the Repeal body, because slaveholding Repealers had introduced O'Connell's anti-slavery opinions into their Repeal speeches. Whether O'Connell had done right in declining the co-operation of American Repealers, because they were slaveholders, is another question. Perhaps we are to regard slaveholding as an exception to the general rule, and that we are to co-operate with such monsters on the ground that they are not members of the family of mankind. Perhaps to question the creed of a tiger or a hyena, that is to say, their tigerism or hyenism, would be legitimate on any human platform whatever; and on the same principle, proper to exclude from it so unhuman a monster as a slaveholder. At any rate, it was right enough for O'Connell to reply in the Repeal meetings to the position of the Southern Repealers as an abolitionist. And he might well enough then, any where, if it was true, that he belongs to no anti-slavery party in America. But, if this was true, he should not solicit the American abolitionists, as he did in his speeches in London in 1840, to grant him the honor and the privilege of being one of their number.

If he had declined belonging to any party in America identified with Wm. Lloyd Garrison, O'Connell might have properly enough declared it in the Repeal meeting, if it was not for any reasons touching anti-slavery. He could not have done so, because he was not an abolitionist, and he was not an anti-slavery fellow, for any pro-slavery delinquencies of character or for any thing in them hostile to Irish Repeal. Did he do this? Did he whisper night—could he whisper against—the anti-slavery character, of the untarnished and all-unfettered originator of the anti-slavery movement of this age? Or could he impute to him the broadest of unkindness towards the Repeal movement of Ireland, —of towards Ireland in any behalf whatever? No, Garrison is the loving and admiring friend of Ireland—and there are distinguished Irishmen who know it—if O'Connell does, or does not know it. The result of O'Connell's upon Garrison's religious character, in the Repeal platform, was altogether gratuitous and in bad faith. The pro-slavery church and clergy of this country and Christendom, will eagerly respond to it. The New-England Protestants will echo the holy denunciations of the Papist O'Connell, when hurled against the irreligious head of the founder and mover of the Irish Repeal movement. They will echo the denunciations of the Papist O'Connell, when hurled against the irreligious head of the founder and mover of the Irish Repeal movement. They will echo the denunciations of the Papist O'Connell, when hurled against the irreligious head of the founder and mover of the Irish Repeal movement.

Further, was it not on this original ground of his secession, i. e. as an anti-slavery man, that Mr. Torrey and his political friends, who have received the sanction of the half-southern rights party, Mr. Torrey tells us that "the feelings of the new organization in New-England on the 'woman question,' were not sympathized in any extent with abolitionists, by abolitionists in other States." That he knows but few, who have consented to separate on that ground; and that the mass of the leading spirits are, and ever have been, women's rights men, at least so far as it relates to women's speaking, voting, and acting, in all other respects, on equal terms with men, in anti-slavery meetings.

Was this told in the London Convention to obtain their imprimatur to third party? See, now, what this party is! In Western New-York, it obtains "sweet voices," by being a woman's rights party; it obtains the sanction of the President of the Hall, in London, as an anti-slavery man's rights party. It denounces the American Society as a "no-Sabbath Society," and yet it is drumming up political meetings all over the country on the Sabbath day! Its "embellished paper" proclaims our disingenuousness, and our "suffrages in;" yet it applauds those meetings—concealing the circumstance that they held the Sabbath day. The editor then asks whether he endorses Gerrit Smith and Alvan Stewart's political convocations on the Sabbath, stands mute? We expected he would. He is wise in his day. Alas, to what base uses the name of abolition has come!

negative of a vampire parliament, on the west, instead of the east side of the narrow St. George's Channel. The prerogative is doubtless an important one—for it is so regarded by the subjugated people on both sides the Channel.

Garrison is giving liberty to the slave, and his agitators are irrespective of channels of water, or of nations, or of languages. His is a universal principle—his countrymen are all mankind. If O'Connell prevails, he will give Ireland a Parliament. If Garrison triumphs, slavery perishes from a great land, and from the world, and the moral agitation that has effected it, ceases not—but spreads and surges on, till humanity is every where despoiled from oppression, and mankind goes out. History will, doubtless, remember the two enterprises, and their distinguished actors.

From the National A. S. Standard.

The Albany Weekly Patriot accuses us of casting upon the American Anti-Slavery Society, "the imputation of urging abolitionists to secede from corrupt churches, merely to crush the Liberty party." We said that some persons had thought proper to do so, and expressly disclaimed it as a doctrine of our Society. Again the Patriot asks, if "it resolves, several times repeated, against adherence to pro-slavery parties and churches." We reply, that they have passed no such resolutions "as tests" of any body's consistency. We know that they have expressly refused to answer such test, though there would have been no duplicity or impropriety in their calling upon our third party friends to apply their own test to Church as well as State.

The Patriot denies that the formation of a third party party had any thing to do with the woman question. In the spring of 1839, the editor of the Patriot took part in forming the Massachusetts Abolition Society, which was, and is, with its "embellished paper," at the head of the Liberty party movement. Of that Society he became a "manager!" He voted in the Society to adopt an address to the people, and, as manager, he caused the address to be printed and issued, in which "the admission of females to vote, debate, &c. in our Society, which, said they, 'contemplates an entire change in the constitution of society throughout the world,' was put as the head and front of the offending of this American Society. Yet Mr. Torrey says: 'I never would have consented to a separation from the old Society on that ground!'

But we go further back. Mr. Birney, and other leading Liberty party men, as members and officers of this Society, did exist, as early as 1838, that the woman's rights men, and women too, ought to go to the rights of the Society. But, as we said in the article, he made us the object of attack, it was found afterwards that those who seceded, because the objects of their hostility would not go out, could not hold together without "a new issue;" and thereupon they nominated Mr. Birney for the Presidency, and took the name of Liberty party. When the grand and final schism took place at New-York, in May, 1840, the signers of the address, who were thirty or four hundred more, was the appointment of Abby Kelley on a Committee. They now wish to "sink the tailor," and have this history forgotten. They can now "suffer a woman to speak in their own tabernacle for the purpose of injuring the American Society, its representatives and members. We presume that the father of lies" has listened to them, and he would be wiser in his own person, to say, what he has thought it best to suggest to others, viz: that the editor of the Standard has the credit of betraying the abolition cause to the Whig party. This is too stale to need refutation.

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From the Salem (Ohio) Village Register.

The Anti-Slavery Convention on the 15th and 16th.

The crowd of matter this week will prevent me from giving the account of this Convention which my notes would enable me to give. The Convention was much the largest ever held in Salem by moral or religious reformers. The prevailing sentiment of the place is in favor of the cause of emancipation, and the provision for the entertainment of the delegates from distant parts of the State and adjoining counties, was ample. The houses of some of the friends, however, were much crowded. It is creditable to those, too, who do not unite with abolitionists, that they also accommodated many who came to attend the meeting. A decent respect was thus shown to those of different sentiment from themselves, and the Convention, at its close, returned a vote of thanks for the general hospitality of our citizens.

It was stated in last week's paper, that the Convention had been got up by the anti-political part of the American Anti-Slavery Society. This statement was correct, yet it appears that a portion of the lecturers are political action men; whether any of them are third party men or not, I did not learn. The speakers were generally men of talent, and our legislative halls, and even the Congress of the United States, does not often afford an opportunity of hearing better speeches than have been listened to during the sittings of this Convention.

James Monroe, quite a young man, but a speaker of extraordinary powers, addressed the first meeting in the morning at the Anti-Slavery Exchange. To affect, after all this, to know Wm. Lloyd Garrison, is as pitiful on the part of O'Connell, as it is unwarrantable in him to speak of the latter's religious opinions and character. And it is not competent to Daniel O'Connell to decide the fate of Wm. Lloyd Garrison. I would draw no invidious parallel between them. O'Connell is a mighty man. He has done in his day, the part of a great man. But it is not left him to affix to Wm. Lloyd Garrison his place in the estimation of mankind. It is matter of no small genius and energy to move and effect the political emancipation of such a body as the Irish Catholics. O'Connell has achieved it. Garrison is achieving, and to a certain and highly important extent, the political emancipation of the white population of an entire race of the human family, from brute slavery. The comparative renown of the two movements may be estimated by the comparative disabilities under which the two classes of sufferers were laboring, and the comparative results to mankind of their deliverance. Tarrough O'Connell's agency the Roman Catholic becomes sharer with all slaveholding regions, and then asked, would he, for a tyrant and robber nation. A Catholic can attain now, in the United Kingdom, to some share in its unjust and coercive politics. Tyranny, in that kingdom, can no longer be wholly monopolized to the religion of Protestantism. A pretty gratifying consummation. Garrison saw the colored man of his country enslaved, and he declared that he would, with all the power of his mind, and with all the power of his tongue, and with all the power of his pen, and with all the power of his voice, and with all the power of his soul, and with all the power of his body, and with all the power of his spirit, and with all the power of his heart, and with all the power of his mind, and with all the power of his tongue, and with all the power of his pen, and with all the power of his voice, and with all the power of his soul, and with all the power of his body, and with all the power of his spirit, and with all the power of his heart, and with all the power of his mind, and with all the power of his tongue, and with all the power of his pen, and with all the power of his voice, and with all the power of his soul, and with all the power of his body, and with all the power of his spirit, and with all the power of his heart, and with all the power of his mind, and 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POETRY.

For the Liberator.

THE LIBERTY-BELL.

Born in procession on the First of August, at Ded.

The Liberty-Bell! that stirring sound
Is winding its way the green hills round,
The nation to wake from its guilty sleep;
To a sense of the bondman's sufferings deep;
To a sense of the peril by sin incurred,
To the tears of the slave whom hope's delfer'd—
'Tis Liberty's call, and it will be heard!

She enters the Church, though forbidden to come,
And bids men open their lips for the dumb;
For their sorrowing brethren and sisters bound,
Where justice and mercy are never found.
But alas! to their ears comes the call in vain,
For each man's heart is intent on gain,
And they leave the poor captive to die in his chain!

She appeals to the men who are set to make
Our nation's laws, and she bids them break
The cruel chains of their legal fraud,
That have bound their fellows at home and abroad,
And list to the voice which commands from on high,
To break every yoke, e'er the captive shall die,
That men no longer their brethren buy!

She enters the pulpit and makes her plaint,
And calls on the preacher to raise a saint,
To lift up his voice with a trumpet-sound;—
To plead for the slave the wide world round;—
To sound an alarm in the tyrant's ear;—
To wake his conscience and move him with fear,
That he turns and repents of his sinful career.

She enters the Cradle where at first,
Her infant life with tears was nursed,
And calls on the sons of these patriot sires,
Whose bosoms burn'd with her holiest fires,
To show themselves worthy that noble band,
Who having proclaim'd equal rights through the land,
Maintain'd them with valor, their lives in their hand!

She glides through the land where slavery reigns,
And whispers the bondman to cast off his chains;
And points to the Star in the North as a guide,
Saying, 'Fear not thou, but in God confide!
All doubts and danger ye shall overthrow—
For Liberty's Bell shall sound to save,
While the North bears a war, or the South bears a slave!'

JOHN RAND.

LINES ON AN OLD GENTLEMAN.

BY C. W. HOLMES.

I saw him once before,
As he passed by the door,
And again
The pavement-stones resound,
As he loiters o'er the ground
With his cane.

They say that in his prime,
Ere the pruning-knife of Time
Cut him down,
Not a better man was found
By the crier on his round
Through the town.

But now he walks the streets,
And looks at all his meeds,
So full of
And he shakes his feeble head,
That it seems as if he said,
'They are gone!'

The mosses marbles rest
On the lips that he has press'd
In their bloom;
And the names he loved to hear
Have been carved for many a year
On his tomb!

My grandfathers have said—
Poor old lady, she is dead
Long ago—
That he had a Roman nose,
And his cheek was like a rose
In the snow.

But now his nose is thin,
And it rests upon his chin
Like a staff.
And a croak in his back,
And a melancholy crack
In his laugh.

I know it is a sin
For me to sit and grin
At him here;
But the old three-cornered hat,
The breeches—and all that
Are so queer!

And if I should live to be
The last leaf upon the tree
In the Spring!
Let them smile as I do now,
At the old forlorn bough
Where I cling.

From the Boston Bee.

THE MAN OF GOD.

BY A FRIEND.

I knew a man—a Man of God!
So called—for his prayers were long,
And he seemed in the fervid words,
Which fell from his prayer-worn lips,
To storm the very gates of Heaven high;
And much he talked of sin forgiven—
Of heart renewed—repentance true—
Love divine, and joys of Heav'n!

Discouraging loss of the spirit-land,
Beyond the azure vault above,
Which canopies this world so frail,
Rolling in sin inherited—
Of the spirit-land—his destined home—
His pearls and stars and destined walks
All burnished o'er with beams so pure
Of holy light and joy!

And such the priestly sanctity
Which day by day his visage wore,
That he, not knowing, e'en would do:
His breast encased a heart most pure,
The fount of tender sympathy,
Which felt the pains its fellow felt,
And panted to alleviate.

Yet this 'Man of God'—this 'Heir of Heaven,'
Possessed a heart of adamant—
His flood-gates closed—his sluices sealed
Against the cries of charity:
He never wept when others wept,
Nor could he feel for others' grief—
His cheek ne'er drank the humid tear,
Which flows in true benevolence;

Nor did he visit the hapless poor,
Nor him who pined in dungeons' gloom.
His was to confess and be forgiven—
This he thought his duty all—
He died, and left this mortal frame—
'He goes to Heaven,' the preacher said—
His sins confessed, and his spirit pure,
Purged in Calvary's cleansing fount.

It may be so—it may be that he
Who sins the most—confessing most—
Most is blest by Prince Immanuel.
But still, methinks he, doing most
In deeds of kindness, pure and true,
To free the world of misery—
To cheer the sad—to bless the poor—
To pour a balm—a soothing balm
O'er hearts which throb in sorrow deep,
Most truly loves and serves his God.

COMMUNICATIONS.

[The Consociate Family Life.]

To A. BROOKS, of Oakland, Ohio:

DEAR SIR—Having perused your several letters in the newspapers, and finding, moreover, a general invitation to correspondents from persons who feel prepared to co-operate in the work of reform upon principles akin to those you have there set forth, I take this public means of commencing with one who seems to be really desirous of aiding 'entire human regeneration.'

After many years passed in admiration of a better order in human society, with a constant expectation that some beginning would shortly be made, and a continued reliance that some party would make it, the idea has gradually gained possession of my mind, that it is not right to linger for the leadings of other men, but that each should at once proceed to live out the proposed life to the utmost possible extent. Assured that the most potent hindrance to goodness abides in the soul itself; next in the body; thirdly in the house and family; and, in the fourth degree, only in our neighbors, or in society at large, I have daily found less and less reason to complain of public institutions, or of the dilatoriness of reformers and genetic minds.

Animated by pure reform principles, or rather by pure creative spirit, I have been hitherto to withdraw as far as I was able from the world, and to devote myself to the practices and principles of the old world. And, acting upon the conviction that whatever others might do, or leave undone; however others might fail in their realization of their ideal good; I, at least, should advance. I have accordingly retired to that region where I perceive you theoretically, and I hope actually dwell. I agree with you, and would be well to cross the sea of life from the narrow island of selfishness to the broad continent of universal love at one dash; but the winds are not always propitious; and steam is only a recent invention. I cannot yet boast of a year's emancipation from Old England. One free step leads to another; and the third must as necessarily precede the fourth, as the second the first.

A Bronson Alcott's visit to England last year, opened to me some of the superior conditions for a pure life, which this country offers compared to the land of my nativity, and that of your ancestors. My love for purity and goodness was sufficiently strong, to seem to loosen me from a position as regards necessary income, and the affectionate friends and liberty, which millions there and thousands here might envy. It has happened, however, that of the many persons with whom Mr. Alcott hoped to act in conjunction and concert, not one is yet fully liberated by Providence to that end. So that, instead of forming items in a larger enterprise, we are left to be the principal actors in promoting an idea, less in extent, but greater in intent, than any yet presented to our observation.

All our preliminary transactions may not have been so clear and clean as you and I desire; but we have not paralyzed future good by excuse of place or time. Yet never doing any act below our intentions of principle at the moment, we are aided to clear our minds and consciences for the future. Our removal to this estate in humble confidence, has drawn to us several practical conductors, and opened many inquiries by letter for a statement of our principles and modes of life. We cannot, perhaps, turn our replies to better account than to transcribe some portions of them for your information, and we trust, for your sincere satisfaction.

You must be aware, however, that written words cannot do much toward the elucidation of principles comprehending all human relationships, and claiming an ever-present living Spirit. A dwelling together, a concert in soul, and a consorting in body, is a position needful to entire understanding, which we hope at distant date to attain with you, and many other sincere friends. We have not yet drawn out any preordained plan of daily operations, as we are impressed with the conviction that by a faithful reliance on the spirit which actuates us, we are sure of attaining to clear revelations of daily practical duties as they are to be daily done by us. Where the spirit of love and wisdom abounds, literary forms are needless, irksome, or handicaps, where the spirit is lacking, no preconceived rules can compensate.

To us it appears not so much that improved circumstances are to meliorate mankind, as that improved men will originate the superior conditions for themselves and others. Upon the human will, and not upon circumstances, as some philosophers, rest the function, power, and duty of generating a better social state. The human beings in whom the Eternal Spirit has descended from low animal delights of mere humane affections, to a state of spiritual clarity and intuition are our chief concern, and are constant in endeavoring to create, as well as to modify, all other conditions, so that these also shall more and more conduce to the like consciousness in others.

Hence our perseverance in efforts to attain simplicity in diet, plain garments, pure bathing, unsullied dwellings, open-air, and other kindred sympathies, serene minds. These and the several other particulars needful to the true end of man's residence on earth, may be designated the family life. Happiness, though not the direct object in human energy, may be accepted as the confirmation of rectitude, and this is no otherwise attainable than in holy family. The family, in its highest sense, is therefore our true position, our sacred earthly destiny. It comprehends every divine, every humane relation consistent with universal good, and all others it rejects, as it disdains all animal sensualities.

Let it be admitted as the embosoming of the most vital, and only creative of all human acts, and we are convinced of the absorbing importance of family life. The next age depends much for its character, its modification, its happiness, on parents in this generation, as they have depended on their parents, by the relative opposition or concurrence of their wills with the Divine will. In a deep sense, all human conduct may be said to centre in this act. As we migrate to our latitude in the social world, we build and use our nests, sing a song or two, and as the cold approaches, depart to a warmer zone, so man is sent from balmy climes to breed upon the earth, and all other actions should be but preparative to this securing an offspring unprofaned by self-will, untainted by fraud.

The evils of life are not so much social or political, as personal; and a personal reform only can eradicate them.

Let the family, furthermore, be viewed as the home of pure social affections, the school of expanding intelligence, the sphere of unthought, the scene of joyous employment, and we feel in that single sentiment a fulness of action, of life, of being, which no other scientific social construction can answer, nor selfish accident supply.

Family is not dependent upon numbers, nor upon skill, nor riches, but upon union in and with that spirit which alone can bless any enterprise whatsoever. While, therefore, we feel a sympathy toward every endeavor to amend man's social position, we would promote them as far as we deem them progressive; we are bound to declare their shortcomings, and that we have no hope for permanent human happiness from any acts, thing, or person, not originating in immediate inspiration. All else is but an attraction which allures to destroy. Rather is self-denial the straight and narrow way to eternal life, than the enticement of increased intelligence which almost all associative endeavors have in view.

On this topic of family association, it will not involve an entire agreement with the Shakers to say they are at least entitled to deeper consideration than they yet appear to have secured. There are many important facts in their career worthy of observation. It is, perhaps, most striking that the only real success in their history, was in the spiritual and secular, in modern times, was established by a woman. Again, we witness in this people the bringing together of the two sexes in a new relation, or rather with a new idea of the old relation. This has led to results more harmonious than any one seriously believes attainable for the human race, either in isolation or association, so long as divided, conflicting family arrangements are permitted. It is not absurd to suppose that all future good hinges upon this very subject of marriage. In fact, nothing but absolute ignorance of the law of human generation can doubt it. The great secular success of the Shakers, their order, cleanliness, intelligence and serenity, are so eminent, that it is worthy of inquiry how far these are attributable to an adherence to their peculiar doctrine.

As to property, we discover not its just disposal either in individual or social tenures, but in its entire absorption into the new spirit, which ever gives and never grasps. The notion of property is the profligate seed of so many evils that there seems little hope for humanity so long as it is a leading consideration, or is harbored in the human bosom. It is even possible that if the projects now before

the public were in actual operation, the evils of life would become more fixed by reason of the greater refinement of this demon property, which would be more difficult to cast out of an orderly arrangement than from the present chaos of mankind, where its evils are less gross. From the midst of this sin and its consequences it is difficult to emerge without committing more sin. The demonstration of this, for example, in proceeding actually to the greatest possible extent in the pure discretion has, however, attracted toward us other useful assistance. While we write, negotiations are entertained for our removal to a place of less inconvenience, by friends who have long waited for some proof of a determination to set up to the idea they have cherished. Many, doubtless, are yet unprepared 'to give up all and follow him' (the Spirit), who can importantly aid in the New Advent, and conscientiously accomplish the legal processes needful under the present circumstances. We do not recognize the purchase of land; but its redemption from the debasing state of property, or property, to divine ends, we clearly understand; where those whom this world esteems as owners are found yielding their individual rights to the Supreme Owner. Looking at this subject practically in relation to a climate in which a costly shelter is necessary, and where a family with many children has to be provided for, the possibility of at once stepping boldly out of the toils into which the error of property has entangled us, we have cast us, is not so easy as it is desirable.

Trade, we hope, entirely to avoid at an early day. As a nursery for many evil propensities, it is almost universally felt to be a most desirable course. Such hand-labor from the soil, thus redeemed from human ownership, we shall endeavor to obtain by friendly exchanges, where those who this world esteems as owners are found yielding their individual rights to the Supreme Owner. Looking at this subject practically in relation to a climate in which a costly shelter is necessary, and where a family with many children has to be provided for, the possibility of at once stepping boldly out of the toils into which the error of property has entangled us, we have cast us, is not so easy as it is desirable.

Of all the traffic in which civilized society is involved, that of human labor is, perhaps, the most detrimental. From the state of servitude to the receipt of wages, may be a step in human progress; but it is certainly full for taking a new step out of our hired system.

Our hired system, as in the first instance, directed to the soil, and as our ultimate aim is to furnish an instance of self-sustaining cultivation without the subjugation of either men or cattle, or the use of foul animal manures, we have at the outset to encounter struggles and oppositions somewhat peculiar. Until the land is restored to its pristine fertility by the use of manure, the human hand, as sweet and animating manures, the human hand and simple implement cannot wholly supersede the employment of machinery and cattle. So long as cattle are used in agriculture, it is very evident that man will remain a slave, whether he be proprietor or hireling. The driving of cattle beyond their natural pleasurable exertions; the wearing down of their bodies by the excessive labor of mowing, cutting and housing hay, and of collecting other fodder, and the large extra quantity of land needful to keep up the system, from a combination of unfavorable circumstances which must depress the human affections, so long as it continues, and overlay them by the incessant exertions for the development of the human and bestial nature in man. No one can fail to perceive that if cattle were no longer bred and fed for the slaughter, milking or draught, the human family might be drawn much closer together all over the country. It is calculated that if no animal food were consumed, one-fourth of the land now used could suffice for human subsistence. And the fifty objects now used under the crooked yoke of mowing and other modes of animal provision, could be cultivated by and for intelligent and affectionate human neighbors. 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